# THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION
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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins; and a holy life as essential for final salvation.

## COMMUNICATIONS.

THE EDITOR must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. No personal articles will be inserted. No writer will be allowed to refer directly or indirectly to the article of another by way of criticism. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of all his doctrines on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

### The Lord's Supper Again.

BROTHER WILSON:—

I perceive that a brother has replied in the issue of July 23, to the queries made by me on the Lord's Supper in a former number a few weeks since, and although I know it is not your general custom to admit of any strictures upon anything in your paper, except by yourself, still I would ask the privilege of a reply, so that the actual facts of the case may be fairly set before the brethren. In my article, I asked the reason why the change from the Lord's Supper to the Passover should be made, and I am answered "that there has been no change," but the Passover has been called by Paul the Lord's Supper." 1 Cor. xi. 20. That he is here speaking of the Passover is plain," etc. With all due deference, however, to this brother's ideas upon the subject, I beg leave to say, that it is not so very plain to me. He also says that the Apostle "refers right back to the night on which He (Christ) was betrayed, and by turning to the account of that eventful night, we find but one supper was *eaten*," etc.

Now by this reference we can see that the supper was quite a different institution from the passover, and was instituted *after*, or in the act of eating the passover. This difference is unmistakably set forth by the records of Matthew, Mark, and Luke. Allow me therefore to give their own language. See Matt. xxvi. 19. "And the disciples did as Jesus appointed them and they made ready the passover." Verse 26. "And as they were eating, Jesus took bread," etc. What were they eating? The passover of course, which they had made ready. What need then of introducing any remark concerning his broken body and shed blood, if it was not intended to represent something else? So much for Matthew's testimony.

The record of Mark shews exactly the same procedure, and the same remarks, in similar language; the disciples had made ready the passover. Mark xiv. 16. "And as they were eating." Again I say eating the *passover*. "Jesus took bread, and blessed and brake, and gave to them," etc. Verse 22. "And he took the cup, and when he had given thanks, he gave to them, and they all drank of it." Verse 23. Here again Mark shews it to be a different institution. Added to this we have Luke's testimony to the same effect. After giving his disciples the necessary instructions for the preparation, "tney made ready the passover." See Luke xxii. 10-12. "With desire I have desired to eat this passover with you before I suffer," etc. Verse 15. Again in verse 19. "And he took bread and gave thanks, and brake and gave unto them," etc., "this do in remembrance of me" "likewise the cup *after supper*." After what supper? The passover of course.

Thus we have the united testimony of three competent witnesses, in reference to the institution of the supper, in distinction to the passover which had been instituted more than fifteen hundred years previous, and was to be observed in memory of their deliverance from Egyptian bondage. See Exodus xii. 3–17. The institution of the supper had a different object in view, i. e., in remembrance of the love of a dying Savior, and any believer ought to be able to see that Jesus Christ Himself was the great antitype of the passover, and was so represented by the Spirit's teaching through Paul in 1 Cor. v. 7. "Christ our passover is sacrificed for us," etc., and in verse 8, it is shown to be different, and not to be kept as the old feast, or holy day. See margin. And the expression "passover" is never used upon any other occasion, since the commission given by Jesus Christ. Matt. xxviii. 19; Mark xvi. 15, 16.

But in 1 Cor. xi. 23–26, the Spirit's teaching is in exact harmony with the testimonies already given. "For I have received of the Lord Jesus, that which I also delivered unto you, that the Lord Jesus the night in which he was betrayed took bread, and when he had given thanks, he brake, and said, Take eat, this is my body," etc. "After the same manner also he took the cup, and when he had supped, he said, This cup is the New Testament in my blood, this do ye as oft as ye drink it in remembrance of me." Now it is well known that Paul did not receive his instructions with the other disciples, nor for some considerable time after them, but yet Jesus speaks to him the identical language as He had spoken to the others. What need was there for giving any of them instructions of this kind in reference to the passover? They knew all about it. Moreover, the passover was purely a Jewish festival, in memory of an event in Jewish history, and it was Jews only who had to do with it. What have Gentiles to do with the Jewish passover? Just nothing. We as Gentiles have to do with the great antitype of the passover, Christ Jesus. Paul tells us these Jewish feasts were "shadows of good things to come, but the body is Christ." See Col. ii. 16, 17; Heb. x. 1. Those Scriptures brethren would do well to consider fully, as they only belong to a dispensation which was only to exist till Christ should come. The supper belongs, on the contrary, to another dispensation, introduced by Jesus Christ Himself, after He had come, and was to be observed by all of his true followers, until his coming again. See 1 Cor. xi. 26.

A great deal more might be said about this matter. Suppose we go back to the appointment of the passover, what do we find? A lamb to be slain and eaten in a certain way, i. e., according to the directions in Exodus xii. 11. "Thus shall ye eat it; your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste." In verse 8, "With bitter herbs." But where is the wine or the cup? No living man can show that there was any wine appointed in the passover. In the supper, both cup and wine were appointed, ergo, they must of necessity be two distinct and different institutions, and I think that the accounts which we have of both ordinances, being read over, ought to show that they are two separate matters, and must appear so.

The reviewer makes an objection to the observance of the supper at ten o'clock in the forenoon. Concerning this I have said not a word, and at any rate, I am no more in favor of that time than he is, yet as a matter of accommodation to brethren who live at a distance, and could not come together at a late hour, and return home five to ten miles, I am satisfied that a meeting at that hour is perfectly allowable, as our Lord did not set any exact time, because He knew something which our brother may have forgotten, namely that the meridian under which we may happen to live, makes such a difference that no uniform hour could be established. Tross which he mentions, is some six hundred and forty-five miles northwest of Jerusalem, which would make probably an hour's difference between these two places.

But suppose the hour had been fixed in Jerusalem the centre of the world, or earth, at ten o'clock P. M., it would not be the same hour any where else on the globe, except within a distance of sixty miles (one degree;) how then could a uniform hour be fixed? The midnight meeting at Tross, and the ten o'clock meeting in the Western States would not make a vast discrepancy, there being some nine hours difference say, between Jerusalem and Milwaukee, or Oshkosh, or nearly so, therefore little if anything need be said concerning the hour of observance. It is still the supper, and our Lord has caused it to be so kindly arranged, as to make little, if any difference, about the time of observance in the various localities of meridian, in which the lot of his few scattered sheep may be cast.

The language, "Do this as oft as ye drink it, in remembrance of me," does not bind the observance to either time or place. Again, "As oft as ye eat this bread and drink this cup, ye show forth the Lord's death till he come." The passover never was intended to exist until such coming, nor as an ordinance to remember one day beyond his crucifixion, at which hour it was thoroughly fulfilled; and to extend it further, or beyond that time, is nothing else but a man-made innovation.

There are some other things stated in the review which I consider as irrelevant to the matter, and there are items of my article which have not been touched, viz: the mention of the first day of the week, in preference to any other time, and also the stay of the Apostle seven days in each of two places, Acts xx. 6, and xxviii. 14.

But do those brethren who advocate the yearly observance, really eat the passover? I trow not, according to the instructions given by Jehovah. Exodus xii. 18, 19. "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even." Again the same language is used in Lev. xxiii. 5, 6. "Seven days shall ye eat unleavened bread." Do those yearly brethren keep the passover "seven days?" Now the case is simply this it appears to me, which any one can see by a comparison of both institutions, i. e., that they do not eat, either the passover, or the Lord's Supper according to the instructions given by the great law-giver, in both cases. Yours for the Truth.

THOS. CHURCHILL.

Toronto.

### What of the Night?

The traveler on the highway to the Kingdom of God longs to see the signs which indicate that the dark and dreary night of sin and death is almost over, and that the day of eternal righteousness is about to be revealed in all its glory, and therefore anxiously appeals to the watchman:

"Watchman, tell us of the night,
What its signs of promise are?"

The watchman eagerly scans the Eastern sky and reports:

"Trav'ler o'er yon mountain's height
See that glory beaming star."

Again the traveler aglow with interest asks:

"Watchman, does its beauteous ray
Aught of hope or joy foretell?"

And the answer comes:

"Trav'ler, yes, it brings the day,
Promised day of Israel."

Glad news to all earth's weary pilgrims! Who are prepared to hail its approach?

What evidence have we that the night is far spent, and the day of glory at hand? The sacred Chart says:

"In the last days perilous times shall come."

That we are living in "perilous times" is not doubted by even the men of the world who have but little concern as to what shall be hereafter. I would invite your attention to an extract from the "Daily Argus," and made use of in our last issue by Bro. Donaldson of Brooklyn, N. Y. It reads as follows:

The fact that so many of these striking examples of the departure from ordinary natural phenomena occur within a short period, and indeed almost coincidently, is not to be overlooked. Whether there is any connection between these occurrences, is merely a matter of speculation. The mind is apt to conclude that these synchronous disorders are in some way linked together, but it does so not because observation warrants the conclusion. There they are, however; a mysterious visitant in the heavens, atmospheric derangements, fires and floods, crimes of novel character, social perturbations and revelations, and, in fine, signs most indicative of the fact that we are living in an age of disorder—a period of insecurity. Clouds are no longer "the playful fancies of the mighty sky." They hide within their misty folds a force and energy which mock the best endeavors and the greatest achievements of man.

This historian says it is a "fact" that "we are living in a period of insecurity," "in an age of disorder," "floods and fires of a novel character." Are they not "perilous times" then?

The next is from the Boston Daily "Herald." It says:

It is no easy matter to explain why we should feel so, but of late we have somehow come to think and to believe that this people is becoming as profligate, licentious and altogether wicked as people were during the latter stages of the old Roman Empire. Extravagance, which is only a mild definition of profligacy, is breaking down honor and virtue in home and in business circles, while the church is but little better than an emporium of fashion, where piety flashes from the gilt-edged prayers and preaching of overpaid pastors—divines who tax a congregation more money for a year's work than Paul ever received during his entire ministry.

The Chicago "Times" says:

It is getting to be rather trite to say that Chicago was never so infested with monte gamblers, confidence men, and swindling vermin of all sorts as to-day. The fact has been dwelt upon at column length in the press, and is patent to every one who walks the streets. It is quite apparent to every observer why this latter day plague has of a sudden assumed such alarming proportions in this city

The "Times" truly characterizes this state of things as a "latter-day plague," and yet this same sheet is noted for its infidelity to the Holy Scriptures and the Christian religion.

The Daily "Courier" says:

Official estimates make the number of professional villains in Chicago about 900 or 1,000 strong. These include thieves, gamblers, bunko and three-card monte men, confidence swindlers, and every species of fancy men.

Some preachers say the world is getting better. Is it so?

The Chart says that in the "perilous times" of "the last days" a class should arise

Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

The free-love Spiritualists of our day fulfill to the very letter details of this prediction. It has also badly tainted the fashionable churches. The most prominent at present is the Plymouth church, and its pastor Mr. Beecher. The public taste is so depraved that they seem to have a relish for vile scandal. Read the following from a Chicago Daily.

Of all disgusting spectacles which the century has witnessed, the gathering of the ghouls to feast on what they supposed would be the moral corpse of Henry Ward Beecher, takes precedence. From every corner they came in troops, laughing like a lot of hyenas intent upon resurrecting putridity. What a nasty crowd it has been, though, which has taken the present opportunity to revel in wantonness, and besmear the reputations of those they envied. All across the continent the Woodhull has left her slimy trail, as she hastened with her wanton sister, and contemptible affinity, Blood, to the delectable scandal feast of free-lovers.

The Chart says:

"Earthquakes shall be in divers places, and famines and pestilences."

During the past decade loss of life and property from the above causes has been appalling. Read the following extract:

Vienna, July 27.—A shock of earthquake was felt here yesterday. A violent storm of rain and hail is reported on the borders of Moravia. Several lives were lost and a large number of cattle drowned. Fifty houses were destroyed. Many vineyards were flooded and ruined at Azamry, where it is rumored that only seventy-four inhabitants escaped.

Aug. 1. The "Daily News" shows that the damage done by the storm in Moravia far exceeds the earlier estimates. Eleven villages and two towns were devastated.

Our next relates to the horrible famine in India.

Not content with a horrible famine, the fates bid fair to devastate India with the plague of cholera. It is announced that fears are entertained that this dread disease has broken out among 50,000 pilgrims assembled to attend the Juggernaut festival.

Our next from the Canton "Courier" relates to the plague of the grasshopper.

It only took the Minnesota grasshoppers about two hours to destroy forty-eight acres of wheat, which bid fair to yield twenty-five bushels to the acre, besides corn, oats and potatoes; in fact everything, even to the leaves on the trees and the grass in the fields.

The Kansas "Journal" says:

The grasshopper visitation struck a section of our State about 150 miles wide east and west, and extending probably across the State from north to south. In some places they staid only four days, yet during that time they devoured nearly everything. A farmer in Cloud County, who had 600 acres of corn, says that the grasshoppers destroyed more corn for him in twenty-four hours than 5,000 head of cattle could have done in the same time.

In one portion of India, the grasshoppers were so thick that they delayed a railroad train some five hours.

The "American Grocer" says:

Mr. Gilbert, of the firm of Myers & Gilbert, whose packing establishments is located on Staten Island, brought to our office a specimen of the terrific tomato worm. It is rapidly devouring the tomato plants along the Jersey coast from Amboy to Elizabeth, and also on Staten Island around his locality. One farmer who has between eight and ten acres under cultivation, which usually yields him from $200 to $250 per acre, offered to take $100 for the entire crop.

The Chart says:

The powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory.

Are "the powers of heaven shaken?" Men of the world have discovered that they are. The "Argus" says it is a "fact" that we have "so many of these striking examples of the departure from ordinary natural phenomena within a short period," that "is not to be overlooked." It also speaks of "mysterious visitant in the heavens, atmospheric derangements," etc And that the clouds "hide within their misty folds a force and energy that mock the best endeavors and the greatest achievments of man." This "mysterious visitant" baffles the skill of the "greatest achievements" of scientific men. Little think they that it is but the forerunner of a greater "visitant," even the Son of God.

Read the following description of the condition of the heavens preceding the Pittsburgh storm, during which two hundred and nineteen people lost their lives.

About 6:30 on Sunday evening, two great black clouds came up from opposite points of the compass—one to the southwest and one to the northeast. They rose slowly like two awful demons. Their edges were ragged and black, flecked here and there with patches of of fiery colors. A dozen little promontories jotted out here and there like the heads of the hydra upon each, changing shape and appearance every moment and assuming the appearance of a bird, beast or monster, occasionally extending up across the intervening space. But all this time the two great giants, swarthed in inky blackness, slowly approached the other.

Suddenly a noise between a roar and a growl, burst from each. There was no distinct detonation like ordinary thunder, but low, terrible and continuous mumbling growls, causing the air to vibrate and the very foundations of the earth to shake as if tertian ague had seized upon the everlasting hills. A fringe of fire like an aurora borealis began to run along the ragged edges, faint at first, but growing in intensity every moment, until it looked as though the two demons had put on an armor of fire. On they came, nearer and nearer, when suddenly a mighty bolt of blinding light leaped from the central head of the demon of the northeast, burned high up in the sky and then fairly struck the opposing demon. A moment, and a deafening crash divided the hot atmosphere and made the earth tremble.

But the demon of the southwest was not even stunned, but paid back his assailant with a forked javelin of sulphurous flame, this was the opening of the grand battle. The long lines of flames that enveloped the combatants ceased to dance and flicker, and gathered into tongues of silver and blue fire. The two demon clouds met directly over the city and seemed to rock the earth to its uttermost foundation. When the two giants met in their death embrace it seemed as though a river had been unchained in the heavens and was falling bodily to the earth blow.

A similar calamity visited Eureka, Nevada.

A horrible calamity befell our prosperous mining camp on the afternoon of the 24th inst. Words are inadequate to express the grandeur and horror of the scene. Imagine to yourself a water-spout bursting on the top of a high mountain, three miles distant from you, in a canon 2,000 feet below. The stream that flowed through our town was twelve and fifteen feet deep and two hundred feet wide. Houses would shoot up and strike out from their foundations like a steamer leaving its moorings.

We might go on and relate many items of interest but space forbids. I will give two more and then close. The Chart says that in the "last days" parties should arise "without natural affection." The "Hebrew Leader" relates the account of a girl who attempted to burn an infant alive. The reason she gave was that she hated babies. A man in Chicago, set fire to the lower part of his house that he may destroy it and obtain the insurance money. A family was at the same living in the upper rooms. Mr. Disraeli, one of the sharpest statesmen in the world, says, "The crisis of the world is at hand."

Just previous to going to press the following news has come to hand:—A dispatch to the War Department from Camp Ruggles says the grasshoppers have destroyed almost the entire crop of corn, potatoes, oats, etc. Capt. Munson suggests that the Government furnish employment to the farmers to prevent suffering.—A fearful storm has just visited Rochelle, Ill., the breadth about nine miles, and length about forty. Hail stones fell larger than goose eggs, killing calves, hens and turkeys by the thousand, and destroying corn and vegetables.—At Sanfordville trees were blown down, and roofs of houses carried a long distance in the air.—At Polo thousands of acres of corn and wheat were destroyed.—At Woosung every house was damaged.—At Hudson, barn set on fire by lightning.—At Ottawa wheat and hay stacks were blown down on every farm for miles.—Disastrous floods have swept away several towns in India.—New York "Herald" is alarmed at the appearance of small-pox in that city.—A Catholic attempts to assassinate Bismark.

The Savior after foretelling what signs should precede his coming says, "Take heed, behold I have foretold you all things." Peter after describing what should take place in the "last days" says, "Beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked fall from your own steadfastness." "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

WM. H. WILSON.

Chicago, Ill

### Is There any Gospel for a Gentile?

The Christadelphian says No. Now let us see. We have some brethren and sisters who are troubled some with these men, and perhaps have not looked at the matter carefully, so I thought I would say something about it.

Paul says in Eph. iii: 4–6. "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit; that the *Gentiles should be fellow-heirs and of the same body*, and partakers of his *promise* in Christ by the GOSPEL." There is Gospel to Gentiles, Mr. Christadelphian.

See Matt. xii; 21. "And in his name shall the *Gentiles* trust." Acts ix: 15 "* * for he is a chosen vessel unto me, to bear my name before the *Gentiles*, and kings, and the children of Israel." Rom. xi: 13., "For I speak to you Gentiles inasmuch as I am *the* apostle of the Gentiles; *I magnify mine office*." Then that was Paul's office. See Gal. ii: 7–8. Acts x: 45, "* * * that because on the *Gentiles also*, was poured out the gift of the Holy Spirit." Acts xi: 1. The *Gentiles also received* the word of God. Verse 18. "* * * then hath God *also* to the *Gentiles granted* repentance unto life. . . . the *Gentiles* besought that these words might be preached to *them* the next sabbath." Acts xiii: 42, 46. ". . . but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the *Gentiles*." Acts xiv: 27. ". . . open the door of faith unto the Gentiles." Acts xv: 3. Declaring the conversion of of the Gentiles. Verse 7. ". . . God made choice among us that the *Gentiles* by my mouth should hear the *Gospel and believe*." Verse 12, 14, 19 23; Acts xviii: 6. "I am clean: from henceforth I will go unto the Gentiles." xxi: 19, xxii: 21. ". . for I will send thee far hence unto the Gentiles." xxvi: 20. The *Gentiles* should *repent* and *turn* to *God*, and do works meet for repentance." Verse 23: ". . . Christ should shew light unto the Gentiles." xxviii: 28 . . . that the salvation of God is sent unto the *Gentiles*, and they *will* hear it." Rom. i: 13. "Fruit among the Gentiles." iii: 29 "Is he the God of the Jews only? is he not of the *Gentiles?* Yes (says Paul) of the Gentiles also."

Now what say you Mr. Christadelphian, to Paul? Rom. ix. 24, "Not of the Jews only but of the Gentiles." xi. 11. "Salvation is come to the *Gentiles*." xv. 10. "Rejoice ye Gentiles, *with his people*." xv. 11, 12, 16, 27.

In the days of Paul there were Gentile churches. Rom. xvi. 4, "Unto whom not only I give thanks, but also all the churches of the Gentiles." Gal. iii. 4, "The blessing of *Abraham* might come on the *Gentiles*." Eph. iii. 8. "I should preach among the Gentiles, the unsearchable riches of Christ;" 1 Tim. iii. 16, Acts xv. 12, 14, ". . . visit the Gentiles to take out of them a people for his name." Acts xxvi. 17, 18. "Delivering thee from the people, and from the Gentiles unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that *they* may receive *forgiveness* of *sins*, *and an* inheritance *among* them which are sanctified by faith that is in me"

They also say that Gentiles are not sinners. Rom. iii. 9. "For we have before proved both Jews and Gentiles, that they are all under sin." Gal. ii. 15. "We who are Jews by nature, and not sinners of the Gentiles." Eph. ii. 3–13. Gal iii. 8–22. Rom. i. 15, 16. Eph. ii. 13, 11. Therefore Gentiles are sinners as well as Jews. We all must come into Christ both Jew and Gentile.

Dear brethren let us contend earnestly for the faith.

J. S. HATCH.

☞ A few days ago a steamer was burned on the Ohio river, and about thirty lives lost.

THE RESTITUTION

CHICAGO, AUGUST 13, 1874

## EDITORIAL DEPARTMENT.

### A Remarkable Man.

There is a wonderful man living in Indianapolis, Indiana, who imagines that everybody else is wrong and he is right. We have heard of such cases before. In Insane Asylums they are often found, and they call them monomaniacs; that is, they are insane on one point. It seems quite probable that this is the case with the poor man in question. He professes to believe in the Bible, and in man's salvation. But he has got an idea there must be no preaching, no baptism, no Lord's Supper, no anything done by any one, but all must wait for "Deity" to make them into what he calls "Abrahams." He says: "All of Deity's friends come into being and into possession of Deity's mind *without* any action upon their part." The inconsistency of the man is apparent, however, in that he issues printed documents explaining his views. What does he send these out for, seeing no action is necessary on the part of any one for the instruction and conversion of sinners? It is time and money wasted. If he finds fault with others for preaching, he must see to it that he stops preaching himself.

A short time since, we saw a short "preach" of his addressed to W. H. Hacking, in which his inconsistency is still further apparent. In the outset he says, "that you are not a son of Abraham is perfectly clear, *nor is it desirable that you should be his son at this late date.*" Yet after so declaring, he says in the very next sentence, "I shall be glad if what each is driven to say may *lead you out* of the darkness of the Gentiles." In that case, he will be *glad* to have a thing accomplished which is *not desirable.* And as a means towards this end he says further on, "Let me call your attention to what you have *not seen.*" Thus we see that this remarkable man tells his friend that "it is not desirable that he should be a son of Abraham at this late date," and that he is in darkness. Then he calls his attention to things he has not seen, evidently for the purpose of enlightening him, or enabling him to become a son of Abraham, and says he shall be glad if he is thus led out of the darkness of the Gentiles. We can see no sort of consistency in such a course.

In all of his speech, we notice that he refrains from any reference to God's Word in proof of his wild speculations, and we can readily understand why he does so, seeing that its testimony would not lend him a single support. This is not the reason he gives, however, but he says "I have given no references, because it can *do no good* to do so. One must understand Deity *in the whole Bible* or a reference is worthless, and unless Deity has caused it, no one can understand that book." So we see that a man must, in order to be able to understand the Bible, receive special power from on high, and then he will understand the *whole Bible.* This man therefore claims to understand this blessed book in its entirety. Is he not therefore a wonderful man? And although he knows so much yet he is not required to impart a single ray of light to others. If God wants a man saved, He will fill his mind with this complete knowledge of the entire Bible and he will *know* he is a son of Abraham, but can give no reason for it whatever.

This man is progressing finely. He has attained a wonderful eminence above his poor fellow creatures. He says "I live higher than the heavens, above the clouds, and the hissing of the serpent has no terrors for me." We think it would be as well for him to make a descent now and then, and take pity on the poor suffering perishing, ignorant multitude *under* the clouds, and lend a helping hand towards enlightening their dark minds. Such a great reservoir of knowledge ought to be available for others, and not selfishly kept for the use of one person.

☞ Is there any one who can truly say that he is perfectly prepared to hear the announcement, Behold, the Bridegroom cometh, go ye out to meet Him? If not, arise at once, delays are dangerous.

### "The Bible Echo."

This is the title of a new religious weekly published by Messrs. Kellaway & Co, 10, Warwick Lane, Paternoster Row, London, England. It is a sixteen page periodical, is neatly printed on good paper, and all for the low price of seven shillings (English) per annum.

The subject matter of the numbers we have received is varied and instructive. It advocates the complete mortality of man, and the Gospel of immortality and the kingdom of God, to be received and inherited by Christ only. It also teaches the apostolic truth of the everlasting punishment of the ungodly in their excision from life, under which ban they will remain for eternity. Further, it seeks to reconcile men to God by the death of his Son, and promote in the Christian all that purity of heart and sweetness of life which are so lovely, of such good report, and well-pleasing to God.

We extend to this new-comer a hearty welcome, and hope that it may receive a liberal support at the hands of those who profess to love and teach the truths it advocates. It is a sad reflection, however, upon the great body of believers to know that not a single paper, thus far, advocating these truths, has been well supported. On the contrary, they have struggled for an existence, some for a longer, and others a shorter period, but always at a loss pecuniarily to the publishers. We hope better things for the "Echo."

### The Spiritualist's Future State.

It is natural to suppose that as Spiritualists claim to know so much now, in the flesh, of the future in store for them, they must be superlatively blest with knowledge when they, as they say, "pass into spirit life," but the following from the "Cornhill Magazine," shows a sorrowful lack of progress in that direction by the "spirits," thus far, as developed by their "mediums." The great Apostle to the Gentiles says, (1 Cor. xiii. 9, 10, 12,) "For we know in part and we prophecy in part, but when that which is perfect is come, then that which is in part shall be done away. For *now* we see through a glass darkly, *then face to face*; now I *know in part*, but *then* shall I know *even as I am known.*" This is our expectation of our condition in the future; compare it with what follows:

THE SPIRITUALIST'S FUTURE STATE.

When we ask to be informed (beyond the testimony of sweet smiles and assurances of felicity) of the nature of the happiness of virtuous departed souls, we are confronted with narratives much more nearly realizing our notion of humiliating penance and helplessness, than of glory and freedom; of Purgatory, than of Paradise. The dead, it seems, according to Spiritualism, have not, (even after vast intervals of time) advanced one step nearer to the knowledge of those diviner truths for which the soul of man hungers, than they possessed while on earth. The hope of immortality is bound up in religious minds, with the fact that though no actual vision can ever be vouchsafed of the all-pervading spirit, yet that some sense beyond any which earthly life affords of the presence and love of the Father, will come to the soul when it has gone "home to God," and that doubt will surely be left behind among the cerements of the grave. But Spiritualists cheerfully tell us that such hopes are quite as delusive as those of the material crowns and harps of the New Jerusalem. "Nothing," says Dr. Wallace, "is more common than for religious people at seances to ask questions about God and Christ. In reply they never get more than opinions, or more frequently the statement that they, the spirits, have no more actual knowledge than they had on earth." There are, indeed, Dr. Wallace assures us, Catholic and Protestant, Mohammedan and Hindoo spirits, proving that the "mind with its myriad beliefs is not suddenly changed at death," nor, seemingly, for ages afterward. Thus, from our estimate of the spiritualistic state of future felicity, we are called on to make, at starting, the enormous deduction of everything resembling religious progress. The Spiritualist is perfectly contented with an ideal heaven wherein he will remain in just as much doubt or error as he happens to have entertained upon earth. Further, as regards his personal and social affections, does ne at least image to himself, that he will be nearer and more able to protect and bless his dear ones after death? Or that he will pass freely hither and thither, doing service like a guardian angel to mankind, strengthening the weak, comforting the mourner, and awakening the conscience of the wicked? There is, [so far as we have followed the literature of Spiritualism] no warrant for such a picture of beneficent activity. Good spirits, as well as bad — the souls of Plato and Fenelon, as well as those of the silliest and wickedest "twaddler"—as Dr. Wallace honestly describes many spirit *habitues* of *seances*—have seemingly spent all the centuries since their demise humbly waiting to be called up by some woman or child, precisely as if they were lackeys ready to answer the down-stairs' bell. In many cases we are led to infer that the dead have been striving for years and ages to make themselves known, and now for the last quarter of a century have very clumsily and imperfectly succeeded in doing so. Let us conceive for a moment a grand and loving soul—a Shakespeare or Jeremy Taylor, or Shelley, who once spoke to mankind in free and noble speech, a man among men, fumbling about the legs of chairs, scratching like a dog at a door, and eagerly flying to obtain the services of an interpreter like Miss Fox, Mr. Hume, or Mrs. Gruppy—and we have surely invented a punishment and humiliation exceeding those of any purgatory hitherto invented. If virtue itself has nothing better to hope for hereafter than such a destiny, we may well wish that the earth should prove indeed, after all, the last home of "earth's mighty nation,"

"Whose Oblivion's pall shall darkly fall
On the dreamless sleep of annihilation."

In conclusion, is it too much now to ask that we may be exonerated, once for all, from the charge of unreasonable prejudice, if we refuse to undertake the laborious inquiry into the marvels of Spiritualism which its advocates challenge—an inquiry pursued by methods bordering on the sacrilegious, and terminating either in the exposure of a miserable delusion, or else in the stultification and abortion of man's immortal hope.—*Cornhill Magazine.*

## COMMUNICATIONS.

### The Marriage of the Lamb.

"Write, These are they who have been invited to the marriage of the Lamb. He said to me, These are the words of God." Rev. xix. 9.

Let us consider this interesting subject for edification. Here we have the Lamb, the bride, his wife, and guests united. Paul says of Adam that he was a figure of Him that was to come—of Christ the second Man. Of the first we read: "The Lord God caused a deep sleep to fall on Adam and he slept, and he took a rib and closed up the flesh instead thereof; and the rib which he took, builded (margin) he a woman, and brought her to the man. And Adam said, This is now bone of my bone and flesh of my flesh, and she shall be called Woman, because she was taken out of man." Gen. ii. 22–24. Now we have, therefore, before us, Adam the first; next the woman is taken out of the man. Adam, after sentence of death is put on him, called his wife's name Eve, (chava) that is, living, because she was the mother of all living—all that were to live. Paul says that He—Christ—was made out of a woman; hence we hear Christ say, "I am the living one, I was even dead, and behold I am alive forever more, and have the keys of death and hades." From this it is clear that He is the one that was to live—the true one.

Let us look at this separating process. The first woman is taken out of the first man; the second man is made out of the woman. This looks like a cutting or separating process; to my mind it looks like economy, as if God meant to save at least something from the great body of death — the old stock condemned to die. The separation is effected by the word of promise. To the serpent—or first king—God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise its heel." Enmity! This separation is the cause of the enmity. In process of time God took Abraham out of the old stock of death, and with him and his seed—Christ — established his covenant. They—that is, Abraham, Isaac and Jacob and their seed—enjoy divine protection, favor and love. This aroused the enmity of those left out, of whom they were taken. In the fullness of time God sent his Son made out of woman, first made out of the living.

But let us look a little farther. He—Christ, made out of a woman—the Hebrew woman that was taken out of the nations. Made under the law—the law given to the Hebrew woman taken out of Egypt, which law she had broken, placing herself under the sentence of death. He—Christ — as a lamb is offered; as John says, "Behold the Lamb of God which taketh away the sin of the world." See the cutting off process—cut off on account of sins — cut off from sin's body—separated from the first man by the word of promise that comes in ahead of the law of natural generation. The word or spirit of power separates between the man of earth and the woman. She conceives—in the full-time the child is born, but He is not yet entirely loose from the man, for the woman was out of the man; but when He gives up his life, then the separation is complete. He is now separated from sin's flesh, for said Paul, "He that is dead is freed from sin." "He took not hold of angels, but he took hold of the seed of Abraham." But this was the earthly seed; this was sin's flesh; from this He was cut off, and falls into death's body. But this on his part was voluntary—the free volition of the will. The death penalty pronounced on the first man was not met freely; he still contends that he will not surely die, or be dead *de facto.* Hear Christ: "Father, if it be possible let this cup (death) pass from me, nevertheless not my will but thine." The Father's will was that the first man should die. This he does not consent to, but still stands out that death—the death penalty pronounced on him, was not the extinction of life, but a separation of parts. Jesus meets the issue between the two—God the offended, and man the offender, and sanctions the sentence, and meets the stroke. This is how Christ died for our sins according to the Scriptures. The Scriptures teach that the free will offering is acceptable to God. Hear Paul: "I delivered to you first of all, how Christ died for our sins, according to the Scriptures."

But if we wait here too long, we will not reach the great supper in this letter; but let us be sure we are right, then go ahead. We read that when the king came in to see the guests, that he saw there a man that had not on a wedding garment. Now hear Christ: "I lay down my life. No man takes her from me; I have power to lay her down, and I have power to take her again. On account of this the Father loves me because I lay down my life that I may receive her again. No one takes her from me; I lay her down that I may take her again." This language caused a division among the Jews, and they said, 'He has a demon." I give this the interlineary or word for word readings, because it harmonizes with the Book. In verse 11 He says: "I am the good shepherd; the good shepherd gives his life for the sheep." In verse 16: "And other sheep I have that are not of this fold, them also I must bring, and they will hear my voice, and there will be one flock, one fold; the two shall be one flesh. I lay down my life of myself." The life that He then lived was of the woman. He was made out of the woman; in laying down his life, He laid her down, that He might take her again. "Ye were bought with a price, the life or blood of Christ, as a lamb without spot or blemish."

Now let us look again. The sentence of death was put on the man, but the woman being joined to the man, they two are one, hence Paul says that, "the woman being deceived, was in the transgression"— was in the transgression — but the promise follows the woman. She gives issue to the seed, independent of the man. The result is, he gives up his life, and in doing this he gives her up. But Paul says the married woman is bound by the law to the living husband, but if the husband die, she is released from the law of her husband. Here they are; that is, the two men, and but one true woman. The first says that he will not die—will not meet the demand of the law—or, in other words, it don't mean just that it has no claims on my soul. The second man makes his soul an offering for sin for the sin of the woman—and as the first man does not die, he being judge, there is no need of a sin offering. He slips out and escapes the penalty. Christ gives his life for her, and as the two are one flesh, in laying down her life, He lays down his own life; and now a deep sleep falls on Him. Paul says of Him that, "He in the days of his flesh poured out strong crying and tears unto him who was able to save him out of death, and was heard, in that he feared." God gives to the woman a seed, then to that seed a promise of life and resurrection. This frees the woman from the law of her husband.

It is now demonstrated that future life depends on a resurrection from the dead, and not a slipping-out—dodging the penalty. The true witness testifies, "I am he that was dead, and behold I am alive." This settles the question in law. The first husband is in fact dead, and she is delivered from the law of that husband, and can in law be given to another, even to Him that was raised from the dead. "That I may take her up again." Take her up by a resurrection. She falls asleep in Him. "They that sleep in Jesus will God bring by Jesus."

But says one, The law that you refer to was that given at Mount Sinai. Well, that entered that the offense might abound. That law was holy, just and good, but I am carnal, sold under sin, sold out in the original transgression—sold under this mortgage, "Dust thou art, and unto dust shalt thou return." Oh wretched man! who shall deliver me from this dead body?—the old Adamic body, sin's body. "Thanks be to God who gives us the victory through Jesus Christ our Lord." Those members who consent to the justice of the death penalty, look out for a way of delivery after that penalty is met. They get into the second man as follows: buried with Him by baptism into death; then they, that is the many members that make the one body, will be taken out of sin's body of death, falling asleep in Him—in his deep sleep, in his death—a likeness of his death, will be taken out, or raised up in a likeness of his resurrection, to be presented to Him a glorious ecclesia—called-out woman—not having spot or wrinkle or any such thing. God's church — woman — or God's daughter given to God's Son in marriage. A helpmeet for Him, one that is qualified to help Him. "Husbands love your wives even as Christ loved the congregation and delivered himself up in her behalf." Ephes. v. 25. "On this account shall a man leave his father and mother and shall cleave to his wife, and the two shall be one flesh. This is a great secret, but I am speaking of Christ and the church." Verse 32.

Thus we see that everything that God did was done in respect to the word that became flesh. The Word comes in ahead of the operation of earthly generation, and the man is made—made for a little while inferior to angels. The Word takes out the woman; by the Word she is won. "Come out from among them, and be separate." She is washed in the bath of regeneration. By the Word she is sanctified. Abraham charged his servant not to give his son Isaac in marriage to one of the daughters of the land, but to go to his own kindred. Rebekah sent Jacob back to her father's house to get him a wife. It is said that when Isaac saw Rebekah, he loved her and took her in to his mother Sarah's tent. Jacob made a covenant with Laban to serve seven years for Rachel, (*Rachel*, in Hebrew, a sheep.) Hear Christ: "Other sheep I have that are not of this fold, them also I must bring. There shall be one fold and one shepherd." Leah was tender eyed and dim of sight. Leah, the elder. Eyes they had but they saw not, their eyes were dim of sight. But Rachel was beautiful and well favored, and Jacob loved Rachel.

And now let us rub our eyes and look. They, that is, the Jews, were looking for the kingdom and the glory, but they were dim of sight, or they would have seen that the fulfilment of the promises belonged to the regeneration, that it was the woman who follows him through the regeneration, who was to be the bride. The elder — the earthly — was tender eyed, old and wrinkled, and not to be given to the King. But the sheep—the Rachel—the spouse—the church of the first borns—the first born congregation from the dead — the above Jerusalem — the heavenly city — the Lamb's wife, is the woman we are looking after—the *isha* — the woman that is come down to be taken up; "I will come again and receive you to myself." The marriage first, the supper afterwards.

And now hear them shout as they celebrate this great event—the marriage of the heavenly with the heavenly—the true man or husband with the true wife — in the heavenly tent or bright cloud that rested on the mount of vision. "And I heard as it were a voice of a great crowd, and as the sound of many waters, and as a noise of mighty thunders, saying, Halelujah, because our Lord God the omnipotent reigneth. We may rejoice and exult and give the glory to him, because the marriage of the Lamb is come, and his wife prepared herself. And it was given her that she should be clothed in fine linen, bright and pure; for the fine linen is the righteousness of the saints." Rev. xix. 6–8. Thus robed in the white robe of immortality she is presented to Him, she is accepted as the loved one.

"There are three score queens, and four score concubines, and virgins without number. My dove, my undefiled is one, (one body) she, the one of her mother—she, the choice of her that bore her. The daughters saw her and blessed her; the queens and concubines and they praised her. Set me as a seal upon thine heart, as a seal upon thine arm; for love strong as death; jealousy cruel as the grave, the coals thereof, coals of fire a most vehement flame." "For love, strong as death," "Christ loved the church and gave himself for her." This one body—unit city—one church—that is, one, the choice one of her mother, is set as a seal on his heart, as a seal on his arm; the two are pronounced one. And now let factionists be their own judges. If this redeemed and glorified body is all that is to be saved, and probation ends here, where do they stand? They don't claim to be exclusive; they are liberal souls; they claim to belong to the Branch family; they claim to belong to the concubine arrangements. This had an existence on the line of the earthly, but the rib is taken out and the flesh closed up instead.

But there will be Leahs, tender eyed—dim of sight or near sighted. The Jews had overlooked the promises concerning the Gentiles, they who were far off they could not see. Thus it is with many now, they are near sighted, or blind, and cannot see afar off. "And it shall come to pass that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the king the Lord of hosts, and keep the feast of tabernacles"—the feast of the tent. This great feast of the tent is to be celebrated by all that are left of the nations; celebrated with songs, music and great rejoicing. "Blessed are those that are invited to the marriage supper of the Lamb. And he said that these are the true words of God." Invited guests and no one to invite guests or to be invited, and the whole earth wrapped in a sheet of flame! Guests to be invited, and probation ended! All that are left to come up to Jerusalem, and no one to come! Surely no one is so blear-eyed as to say that the woman herself is the "they" that are invited. The invited are the friends of the bride on the one hand, and of the bridegroom on the other. "And there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was invited, and his disciples, to the marriage." John ii. 1, 2. On this occasion Jesus and his disciples were invited guests, but in the marriage that we speak of, Jesus is the bridegroom; his disciples — the church — the bride. "Arise, shine for thy light is come, and the glory of the Lord is risen upon thee; and the Gentiles shall come to thy light and kings to the brightness of thy rising. Lift up thine eyes round about and see. All they gather themselves together; they come to thee. Thy sons shall come from afar and thy daughters shall be nursed at thy side. Violence shall no more be heard in thy land, wasting and destruction in thy borders, but thou shalt call thy walls Salvation, and thy gates Praise. A little one shall become a thousand, and a small one a strong nation." Isa. lx. "And the Gentiles shall see thy righteousness, and all kings thy glory. And thou shalt be called by a new name, which the mouth of the Lord shall name; for as a young man marrieth a virgin, shall thy sons marry thee; and as the bridegroom rejoices over the bride, shall thy God rejoice over thee. And they shall call them, The holy people, The redeemed of the Lord. And thou shalt be called Sought out, A city not forsaken. And it shall come to pass from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord of hosts."

The Jerusalem that now is, and is in bondage with her children was taken by David the king and made the city of the kingdom; the city of the Hebrew woman on the line of the earth. It was beautified for his bride the Hebrew woman. It will be taken by the heavenly for his bride—the church—the heavenly woman. "For silver I will bring gold, for brass, silver, for iron, brass; (that leaves the iron out) and I will beautify the place of my sanctuary, and will make the place of my feet glorious. Thy children (the adopted children of the bride) shall all be taught of the Lord, and great shall be the peace of thy children. They will see the King in his beauty. Nothing shall hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Africa shall soon stretch out her hand to God. He will speak peace to the heathen, and his dominion "from sea to sea, and from the rivers to the ends of the earth." "Come unto me all ye ends of the earth and be ye saved, for I am God, and beside me there is none other Savior. Oh, every one that thirsts, come ye to the water and drink! Let him that has no money come! Come buy wine and milk (wine for those of full age, milk for babes.) And the Spirit and the Bride say, Come." The bride the Lamb's wife—she is not married, but espoused—she will say, Come. Come up to the great feast, the marriage supper of the Lamb. The Spirit says, Come. Paul says the Lord is that Spirit. "Let him that hears say, Come." But says one, "Hold on, don't be so liberal, there are enough already to fill the house." But the king says to the servants, "Go into the streets, gather up the halt and the lame to come to the feast that my house may be filled."

And now I would say to those that are dim of sight, Put on the Gospel glass, and look away down through the thousand years of restitution.

"Lift up your heads, desponding pilgrims!
Give to the winds your needless fears!
He who has said redemption's nearing,
Soon is to reign a thousand years.
A thousand years, earth's restitution!
'Tis the glad day so long foretold!
'Tis the glad day of Zion's glory,
Prophets foresaw in times of old."

And let all who are going into the kingdom, say Amen.

J. C. KIMSEY.

Prescott, Kan.

### Kansas Missionary Work.

BROTHER WILSON:—The late general meeting of the brethren and sisters of the One Faith near Pleasanton, not having arrived at any conclusion as to the matter of sending out an evangelist, and the necessity for such labor being apparent to all, it was suggested to a meeting held at the stone school house near Prescott, Kansas, Aug. 4, that Brother J. C. Kimsey was the man for the position. After consultation he said he would be willing to enter the field, devoting all his time, for $350. per year, which was agreed to at once, and $200. was pledged on the spot. Now brethren, won't you do your duty and help us all you can?

A. SANFORD.

Columbus, Kan.

## THE GREAT SALVATION.

### Or God's Purpose Concerning Man and Earth.

### No. 12.

BY J. M. STEPHENSON.

Why did not one of Job's friends reprove him for the inconsistency of such despondency? Why my dear friend, he might have said, if he had believed it, do you not know that you possess a deathless spirit that will be singing the high praises of God in heaven, while worms and corruption are preying upon your dead body? In the nineteenth chapter, verses 25–27, Job answers his own question, showing where is hope for a man in the apparently hopeless condition he had so graphically described. He exclaims: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

The following points are clearly expressed by Job in regard to his hope. 1. The time when his hope should be realized, not when he died, but at the latter day. 2. The place in which he should realize the fruition of his hope, to wit, upon the earth, when his Redeemer should stand upon it. 3. Not that a disembodied spirit should see God, but the same body that worms had eaten out, and the same flesh restored that worms had consumed, should look upon his Redeemer. 4. "Whom he should see for himself and not another." Thus teaching the preservation of his identity in the mind of God, and its restoration—that it should be the identical Job himself, and not another Job David's hope agrees perfectly with Job's, in reference to the time after death when he expected to see God; and he was perfectly satisfied to wait for its fruition until he should wake from the last long sleep. When comparing his hope with that of worldly men who have their portion in this life, he exclaims: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness." Psa. xvii. 14, 15. When did David expect to wake in the likeness of God, and behold his face? When he should close his eyes in death? or when he should awake from the death sleep? Answer: When he should awake in the morning of the resurrection, or at the latter day when his Redeemer shall stand on the earth. This is the grand epoch, according to Paul when all the sleeping saints shall awake with the likeness of their Redeemer. He says, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20, 21. Thus, Job, David, Paul and all Christians have the same hope. None have expected their reward until their Redeemer comes and raises them from the dead in his own likeness.

To understand and appreciate David's hope we must read what Peter and Paul have said concerning his death. Paul says, "For David, after he had served his own generation by the will of God, fell asleep, and was laid unto his fathers, and saw corruption." Acts xiii. 3. Death and resurrection, sleeping and waking are antithetical terms; if his going to sleep denotes dying, then waking out of sleep must represent his resurrection, or re-living. 1. At which of these points of time did David expect his reward? Answer. When he shall be raised from the dead. 2. Instead of going to heaven at death, he went into corruption; but when his expectation shall be realized he will awake with an incorruptible body like the incorruptible body of his Redeemer. But Peter leaves no room to doubt as to where David went at death, whether to heaven, or the grave. He was afraid that his Jewish congregation would confound David the Prophet with Christ concerning whom he prophecied. Thus he said, "Men and brethren let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Inasmuch as if he had said David was not speaking of his own resurrection, for first he died and was buried, and his sepulchre is with us to-day. If you don't believe it, go and see that it remains undisturbed—but "being a Prophet he spake of the resurrection of Christ." Again the Apostle was afraid that those to whom he was speaking would understand him to teach that David had ascended to heaven, instead of Christ, thus confounding the Prophet with the one concerning whom he prophecied. Hence he said as recorded at the thirty-fourth verse, "For David is not ascended into the heavens." 1. If any man would be permitted to go to heaven at death it would have been David. 2. Where had David been during the fifteen hundred years that had elapsed after his death? According to Peter's positive statement, he had been in his sepulchre; and he expected before his death to remain there until he should awake in the likeness of God.

According to David in the eighty-eighth Psalm, God "will show wonders to the dead;" his "loving kindness in the grave," "his faithfulness in the land of destruction," "make known his wonders in the dark," and his "righteousness in the land of forgetfulness;" and as the result "the dead shall rise and praise him." In the foregoing enumeration there are six terms expressive of the condition of intelligent men, who contemplate the goodness of God, and express their gratitude in songs of praise. 1. They are dead. 2. They must rise from the dead before they can praise God. 3. They are in the grave, and the loving kindness of God must bring them out of the grave, or there is no hope for them. 4. They are destroyed, and the faithfulness of God must restore them or they will remain destroyed to all eternity. 5. They are in a dark place, and God's wonder-working power must bring them out, or they will never again behold the light of day. 6. They are in a land of forgetfulness, and the righteousness of God must restore their intellectual faculties, or they must remain oblivious forever to all they had ever known. Let those who can, reconcile such illustrations of the place and condition of the dead, as those just quoted, with the idea of all good men going to Paradise, or heaven, at death. I cannot.

Of the same import is the testimony of Isaiah. Addressing the great God he says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 19.

1. He represents God's men as being dead. In whatever locality they remain between death and the resurrection, they are dead. 2. They are asleep. It is a sleep which is a fit symbol of death; and therefore the most profound of all sleeps, and consequently a dreamless sleep. In profound sleep there is no consciousness, 3. That which is asleep must awake before it can praise God. 4. They are not dwelling in heaven or hell, but in the dust of the earth—not on the earth's surface, but under it, and must be cast out of the earth. If they are in a subterranean region beneath the earth's surface, which some men call Paradise, then even God's people are dead, and must be waked out of the death sleep before they can sing. Surely if they had souls or spirits any where in a conscious state could they not sing just as well out of the body as in it?

As before shown, the Sadducees understood Christ to teach the unconsciousness of the dead, and the necessity of their resurrection, before they could communicate with each other. The difficulty with the seven husbands in reference to the one wife will not occur until they shall be raised from the dead. It would have to occur at death if they had been conscious. Lazarus, the widow's son, and the nobleman's daughter, had to be raised from the dead before they could communicate with their friends. We find no account of an intelligent part leaving any of these persons. They give no account of where their souls had been, or what they were doing while their bodies were dead. It is strange that Lazarus should have nothing to report to his sisters as to what he had seen and heard while his unintelligent body was dead. All the evidence thus far goes to show that the whole intelligent being dies and remains unconscious to the resurrection. Christ represents the part of man in which goodness and badness inheres, which must be the intelligent responsible man, as being in the grave, and dependent upon a resurrection from the dead in order to a reward or punishment. He said to the multitude assembled at the pool of Bethesda: "Marvel not at this for the hour is coming, in the which all that are in their graves shall hear the voice of the Son of God and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v 28, 29.

According to the language of Christ the nature in which moral character inheres—the responsible part of man's nature in which virtue or vice inhere—is slumbering in the grave. All in the graves hear the voice of the Son of God and come forth; they in their graves who have done good, and they in their graves who have done bad. There can be no merit or guilt where there is no intelligence and free moral agency. Good and bad conduct, rendering men worthy of reward or punishment, must be the result of intelligent action in reference to law—intelligent action in reference to law, evidence, free moral agency. Free moral agency involves responsibility; responsibility involves merit, or demerit; all of which must have inhered in the dead men in their graves, or they that have done good and bad who are in their graves could not hear the voice of the Son of God, and come forth. Thus teaching beyond all doubt that the intelligent responsible man dies, and unless quickened to life again must remain dead.

2. "They that have done good to the resurrection of life; and they that have done evil to the resurrection of condemnation." What part of man shall be the subject of reward or punishment? Answer: the intelligent, responsible man, who reasons, wills, and acts. But this class of men are in the graves and come forth to receive the reward or punishment. Thus, all future life, intelligence, reward or punishment, hinge upon the resurrection, and not the immortality of the soul. Christ gave the bereaved sisters of Lazarus all the consolation the Gospel affords. He did not say as most ministers of the present day would have done, Your brother is not dead, he is in heaven. That would have contradicted what He had told his disciples. "Then said Jesus unto them plainly, Lazarus is dead." John xi. 14. Martha believed that her brother was dead. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died." Verse 21. "Jesus saith unto her, Thy brother shall rise again." Verse 23. In this reply, Christ refers to the only means by which He could restore Lazarus to his bereaved sisters, to wit: the resurrection of the man who had died. Martha's hope centered in the resurrection of her brother when all righteous dead shall be raised. Her hope was resultant from the teachings of her Savior; and therefore a Gospel hope. "Martha saith unto him, I know that he shall rise again in the resurrection, at the last day." Verse 24. 1. Martha did not believe that any part of her brother survived death; but that all that constituted him a man had died, and must be raised, before she could see him. 2. She did not expect to see him until he should be raised at the last day. "Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Verses 25, 26. According to the last verses quoted, the only hope for even the dead who had believed, was in their resurrection to life. But why shall those living and believing at the last day never die? The Apostle Paul answers this question. Addressing the Church at Corinth he says: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51–55. Thus those living at the time of the resurrection at the last day will never die, because they will be changed from mortality to immortality, as Enoch and Elijah were without having tasted death. But the foregoing language of Martha and Christ plainly teach that the only hope for the living or the dead is either in the re-living of the identical men who died, or in a radical change of their mortal constitutions which shall make them immortal without having to die, and be raised from the dead. All that was represented by the name Lazarus was in the rock-bound cave. The stone having been rolled away Jesus "cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." Verses 43, 44. Was all this a splendid farce? Or was the real Lazarus dead, and buried in that cave? Christ did not raise his eyes heavenward and call his soul down from heaven, and then down into the tomb and call for his body to come up; and then unite them, making one man out of the two. No, the intelligent man who heard and understood what his Lord said, was in the grave, and nowhere else. When Christ would give his Father the strongest assurance that He could give, that of all He had given Him He would lose none, on what did He predicate that assurance? The immortality of the soul? No. What stronger assurance could He have given Him, than that a part of his Father's immortal nature was in every one of them? He had no authority to give any such pledge. He suspends the everlasting destiny of all the Father had given Him upon their resurrection from the dead, which would be surpassingly strange if He believed that each man possesses a deathless spirit. Hear Him as with majesty He exclaims, "And this is the Father's will which hath sent me that of all which he hath given me I should lose *nothing*, but should *raise it up* at the *last day*." John vi. 39. This language clearly teaches that unless He should raise his people from the dead He will lose them all—thus suspending all hope of future life upon the resurrection.

Again He says, "And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day." Verse 40. The converse of which is if He should not raise them up at the last day, they will receive no eternal life. Thus predicating all hope of the sleeping saints ever obtaining eternal life upon their resurrection from the dead. If the soul is immortal, it cannot be lost. It cannot lose eternal life, because immortality excludes the possibility of death.

☞ "I am rich enough," said Pope to Swift, "and can afford to give away a hundred pounds a year. I would not crawl upon the earth without doing a little good. I will enjoy the pleasure of what I give by giving it alive. When I die," adds the poet, "I should be ashamed to leave enough for a monument, if there were a wanting friend above ground."

## DIED

At Reading, Kansas, August 2, 1874, of congestion of the brain, EDGAR THOMAS youngest son of Brother Thomas and Sister Louisa Noyes, aged four months.

We extend our sympathy to our brother and sister for the loss of their little one, and with them look forward to a time when there shall be no more death, neither sorrow nor crying, when all tears shall be wiped from off all faces, by Him who is the resurrection and the life.

### Letters Received.

Wm Shepherd S D Fahrney T W Richards B Sweet 3, Jno Caldwell and others. P Finn J A Simonds David Campbell.

### Subscriptions.

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### Evangelist Fund.

| | |
|---|---|
| Mary E Huff | 1.00 |
| E F and R S Cummings | 7.30 |
| Ann Parker | 2.00 |

## CHURCH DIRECTORY.

Meetings of the Brethren are held as follows:

AT BALTIMORE, MD.—In Antioch Hall, corner of Lexington and Pearl Streets, on Sunday morning, at 10:30.

AT TORONTO, CANADA— At the house of Brother Thomas Hastings every First-day of the week, at 3 o'clock P. M., for mutual edification and breaking of bread.

AT BROOKLYN, N. Y.—In National Hall, S. E. corner of First and Fourth Streets, (entrance on South First) every Sunday at 10:30 for proclamation of Gospel truth; at 12.30 for breaking of bread, etc.

AT GENEVA, ILL.—In their Meeting House, on Sunday, at 10:30 A. M.

AT PHILADELPHIA, PA.—In the Hall Southwest corner of Fifth and Locust Streets, at 10:30 A. M.

AT CHICAGO, ILL.—In the Church on the Northwest corner of Lake and Seymour Streets, every Sunday, at 10:15 A. M., for worship.

AT WEST MILTON, OHIO.—At our meeting house five miles west of Tippecanoe Station, on the first and third Sundays of every month at ten o'clock A. M. Visiting brethren will please address H. L. Lehman, West Milton, Ohio, ten days before coming.

AT RENSSELAER, IND.—The Congregation assemble every First Day morning to break bread. In the absence of Brother Halstead Brother Willey takes charge.

AT CLEVELAND, OHIO.—In Christian Chapel, on Ohio street, near the corner of Brownell, every Sunday, at 10.30 A. M.

AT HAMILTON, CANADA.—On the corner of James and Rebecca Streets, every Sunday, at 11 o'clock, and 6:30 P. M.

AT BUSSEYVILLE, WIS.—At 10 o'clock A. M. to attend to the Lord's supper, and at 2 o'clock, P. M. for prayer meeting. Preaching every alternate Sunday, and Bible class intervening.

AT ROSE HILL, KY.—On the firs and third Lord's Day in each month. Sunday School and Bible class every Lord's Day.

## CONFERENCE NOTICES.

### LIGHTNING CREEK, KAN.

If the Lord is willing there will be a general meeting of the members of the Church of God, to commence Friday before the second Sunday in September, on Lightning Creek, ten miles Southwest of Girard, at the Freed School-house. There will be arrangements made to meet those coming on the train. A cordial invitation is given to all.

GEO W. LONG.

### INDIANA CONFERENCE.

The brethren of the church of God, will hold their anuual Conference at Antioch, five miles south from Plymouth, Marshall county Indiana, commencing on Thursday at four o'clock P. M., August 20, 1874, and hold over Sunday. A cordial invitation is extended to all. Let each congregation in the State be represented. Those coming on the I. P. & C. R. R. will stop off at Argos and those coming on the P. Ft. Wayne & C. R. R. will stop off at Plymouth. We hope that our friends who purpose attending the Conference, will come on Thursday, if possible.

CYRUS TABER.
ISRAEL ROBERTS.
T. MCDONALD.

Plymouth, June 30, 1874.

### HOPKINS, MO.

To the brethren of Northern Missouri and Southern Iowa and elsewhere. There will be a Conference of the Church of God commencing October 23, 1874 in the Highland Church, in the Morehouse neighborhood, four miles west of Hopkins, MO.

Brethren coming on the train will get off at Hopkins, and teams will be there to convey them over to the church. All the brethren are requested to attend the Conference for a special purpose. Come, let us have a good meeting.

D. O. AMOS.


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## APPOINTMENTS.

### J. S. HATCH.

The Lord willing I will be at the following places. At brother Daniel Wright's Aug. 7, on Friday night and continue over Sunday; at brother Young's, near Paris. Thursday night Aug. 13. and stay over Sunday (the third Sunday). At Mr. Adams' on Friday night before the fourth Sunday, and continue over Sunday. On Thursday night before the fifth Sunday (Aug. 27,) I will be at brother Sweet's, and continue over Sunday. The first Sunday in September at brother Gardner's in Champaign county,—meeting to commence on Thursday night the third, and continue for several days.


## PUBLICATIONS

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### AT THE "RESTITUTION" OFFICE

☞ NOTICE TO ENGLISH PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which is all we can pay) is included in the price named. All that is necessary, therefore, is to ascertain the total cost, as per price list, of the publications ordered, in United States currency, and procure a Post Office order for that sum, payable to the order of WILSON, PEIRCE & Co., which must be forwarded to our address, at the time the books and tracts are ordered.

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Cruden's Concordance to the Bible. Of course no student of God's Word can do without it. Price cloth binding $2.00; Sheep $2.25: half calf, $3.75.

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## ORIGINAL POETRY.

### MOUNT ZION.

Break from thy womb illustrious morn,
In radiant beams of light—
On the glorious Mount of Zion, Hallelujah!
And usher in Messiah's reign
With glory, power, and might,
On the glorious Mount of Zion, Hallelujah!

Attending angels round him wait,
Descending from above,—
On the glorious Mount of Zion, Hallelujah!
In robes of light his courts adorn,
And feast upon his love,
On the glorious Mount of Zion, Hallelujah!

'Tis coronation's blissful morn,
The Bride in purest white,—
On the glorious Mount of Zion, Hallelujah!
The Bridegroom with his Bride adorned,
Are crowned on Zion's height,
On the glorious Mount of Zion, Hallelujah!

Rejoice, oh virgin born, rejoice!
Messiah's reign has come,—
On the glorious Mount of Zion, Hallelujah!
And his redeemed obey his voice,
And come rejoicing home,
To the glorious Mount of Zion, Hallelujah!

Then let the law and word go forth
From Zion's lofty brow;
On the glorious Mount of Zion, Hallelujah!
Till all the haughty tribes of earth
The knee to Jesus bow,
On the glorious Mount of Zion, Hallelujah!

Then 'neath the fig tree and the vine,
Earth's weary ones are blest,—
On the glorious Mount of Zion, Hallelujah!
The promised crown the saints receive
And enter into rest,
On the glorious Mount of Zion, Hallelujah!

The trump of jubilee blow loud,
And let its echoes roll;—
On the glorious Mount of Zion, Hallelujah!
Till over vale and mountain top,
It sounds from pole to pole,
On the glorious Mount of Zion, Hallelujah!

No more shall Judah's exiled sons
Without a sceptre* roam
From the glorious Mount of Zion, Hallelujah!
And Israel's long lost tribes shall come
With shouts rejoicing home,
To the glorious Mount of Zion, Hallelujah!

Upraise the kingdom banner high,
And with its gleaming hue,—
On the glorious Mount of Zion, Hallelujah!
Triumphant wave o'er man redeemed,
And o'er the earth made new;
On the glorious Mount of Zion, Hallelujah!

N. BOND.

*Emblem of tribeship.

## COMMUNICATIONS.

### Gleanings.

Brother Buzzell of Wisconsin sends us on a new subscription for the RESTITUTION, and says rather pointedly that he has no doubt more money has been spent by the brotherhood for vain amusements and show, than we have sunk the past year in printing the paper, and exhorts the brethren as follows:

If this estimate is correct, it is certainly a foul blot on our character and must be removed. I repeat it, it must be removed. Brethren arouse yourselves! Gird on the armor; prepare yourselves for the conflict, the battle will soon be over, and the victory will soon be ours if we press the battle to the gate; but if we throw down our weapons and let our paper go down, that so successfully wields the sword of the Spirit, the victory may not be ours. Let us think of these things, and act accordingly. The fact is, we get articles in almost every paper, each one of which is worth a year's subscription. We need just such articles, they are cheering to us. As we come in weary and care-worn and take up the weekly messenger and read of the glories which are so soon to be revealed, it gives us new life and courage to battle on for that priceless gift—eternal life. Let us take heed lest a promise being left us, we should come short of it.

Brother W. S. Finn of Vineland, New Jersey, begins to see the effect of persistent teaching of the truth "in season and out of season," as is evidenced by the following good report:

We have meetings in Vineland every two weeks. The other Sundays in the country at different places. Truth is very unpopular here—but now and then one that will listen at all. We had the privilege of baptizing two for the remission of sins not long since, and expect two or three more will yield to the obedience of faith soon. There is nothing that stirs the ire of the orthodox like Bible truth. They say that State prison is the proper place for such disturbers of the peace, but still we run at large, willing to suffer the scoffs of those false prophets who have a form of godliness, but deny the power thereof.

Brother Isaac S. Miller of Kansas writes of the cause in his neighborhood as follows:

It may be of interest to some to learn of our progress, and of the kind of preaching we have. We have a variety of preaching—the Methodist, Reformers and N. P. churches. We have had no *Gospel* preaching for some time. Brother T. E. Adams was to visit us two weeks ago. We are glad to hear he is still in the harness, doing something for the cause of Christ. What a pity that he could not spend more of his time in publishing the glad news of the approaching kingdom. We expect to hold a meeting of some days this fall at, or near Brother Adams'. Due notice will be given through the RESTITUTION, so all can come that will, or can. We shall expect all the brethren and sisters in our reach to attend. Now get ready, brethren, the time is short, the enemy is strong; deception is being practiced more and more every day, but thanks be to God, He that has promised to come, will come and will not tarry. Christ being the rightful Ruler, will settle the controversies with the nations; all wrongs will then be made right; the faithful shall go to inherit the things promised, and the wicked shall at their time receive justice.

Brother Lewis Bush of Michigan responds to the call for more subscribers readily, as will be seen by what he says below:

Seeing Brother Wilson's remarks in the RESTITUTION on the "financial" circumstances of the paper, I think it best to say nothing more at present about another paper, either a monthly or a child's paper, but give better support and build up the one we now have. It now makes its weekly visits, and verily, of all the papers that reach us none come so fresh and so deeply laden with the truths of God's soon coming kingdom. My mother has taken this paper under all its changes of name and change of publishers since 1850. We hope to have the reading of it as long as our pilgrimage to the better country shall last, and if we are cut off by death before the Lord shall come, we hope it may sound out the great truth of Messiah's reign over the nations, till the glad time of restitution is ushered in. As for myself, my health is, and has been for many years, very poor. I lay by a small portion of the sales from my garden for purchasing tracts, or other purposes to further on the cause. I have now two dollars laid by, which I now send enclosed. Please send me the RESTITUTION for one year, and having already the reading of it, I will distribute the numbers where they will be read. That will add a small mite to aid the RESTITUTION, and distributing the numbers will be better than tracts, as they will give more variety. Hoping there will be a general response from the brethren, and the paper relieved from embarrassment, I am your brother in the Gospel hope.

"Sister Mary" writes as follows:

Yesterday I attempted to speak with a neighbor in regard to the signs of the times. She was saying that terrible things were taking place daily, and she wondered what the end would be. Thinking it a favorable moment, I told her I was looking for just such things to happen, and was prepared for more terrible times than we had ever yet seen. She looked at me in astonishment, and asked what I meant. This gathering gloom and desolation, I replied, is but heralding the near approach of a righteous ruler, our King from heaven, who will rule the world in righteousness, and destroy all the works of the Evil One, and cut off the ungodly from our land, and in fact, cleanse out and purify by fire all the dross and impurities of our world." "What a delusion you are in," said she, "how I pity you! I am sure," she continued, "I don't know what to think of all these terrible things that are taking place, but I *know* what you say will never come to pass." "No more did the people believe Noah," I replied, "and were all destroyed in consequence."

Brother Churchill of Toronto sends the following:

I have been for the last few weeks with the brethren of Owen Sound, where we had the privilege and pleasure of opening a very neat, new meeting house—a brick building, capable of seating, when fully seated, about one hundred and twenty persons—in which we held a series of meetings. Of such a commodious place of meeting, the brethren may well be proud and thankful, as they could not obtain the use of any of the "Babylonian" buildings. They have here a church of some thirty-five members, holding "the faith once for all delivered to the saints," and who have not been moved by any divisions or convulsions as in other churches. Some of the brethren have visited some of the country school-houses, and if the people become interested, their visits will continue.

I am sorry to say that Brother John Harrison has had a fire on his premises, which has caused the destruction of his planing mills and a large quantity of lumber, his saw mill, however, has been saved.

In the RESTITUTION of July 16 we credited Brother Bitner with some remarks in "Gleanings" wrongfully; it was Brother J. D. Smith who wrote us. We will apologize to either of the brethren, or both, if necessary. We got a good item out of it, and are thankful.

☞ Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life.

### Young Men In Cities.

City life holds out attractions which continually draw young men from their rural homes into our large cities, where the enemy of souls is ever on the alert to allure them into sin by the multitudinous devices and agencies which abound in the city, and which are not suspected by the unsophisticated until too late.

We desire to save all such from ruin, and, in the furtherance of this object, wish to call the attention of clergymen, parents and friends to our rooms and privileges which can be secured to young men, strangers coming into our city, that they may have letters of introduction to us. To become acquainted with proper associates and mingle in good society upon their first arrival in the city, is a matter often of vital importance.

We are prepared to introduce all young men into any church of the denomination which they have been accustomed to attend, where they will be at home at once and under good influences.

Our association is as a vestibule to the church, to receive and distribute the strangers that come into our midst, and we shall be pleased to meet every young man that enters our city as a stranger.

Our reading rooms are at No. 148 Madison street, near LaSalle, open every day from 8 a. m. to 10 p. m., having the principal papers and magazines on file, and a well-selected library of two thousand five hundred volumes.

Our boarding house list has upon it nearly one hundred good Christian homes, from which strangers can select free of charge.

We conduct the following meetings at our rooms, to which all strangers are cordially invited, until they get settled in their own church home:

Noon-day Prayer Meeting daily for forty-five minutes; Young Men's Prayer Meeting every Saturday evening; Gospel Meeting every Sunday evening; Strangers' Meeting every Monday evening, when young men, strangers, can make the acquaintance of members from the different churches in the city, who will be present as delegates from the respective churches to look after them.

Conversational Bible Class every Sunday morning for one hour before the regular church services.

Young men wishing to spend their evenings pleasantly as well as profitably, are invited to the Lyceum for debates, music, readings, etc., every alternate Tuesday evening. Lectures after the completion of our new hall every Thursday evening. Other entertainments will be provided early in the fall, and whatever is most practical and feasible will be undertaken to supply young men with a pleasant place of resort to spend their evenings, and if possible draw them from the many avenues of amusement which are of a questionable character.

Our Employment Bureau is at No. 145 Fifth avenue, in charge of Mr. J. M. Hitchcock, who has been the Superintendent of that branch of the work for several years, and will do all he can toward finding young men employment. We would, however, suggest to young men not to come to Chicago for work, as there are at the present time thousands of persons without employment.

But our latch string is always out to all strangers visiting the city, and we cordially invite them to call.

In behalf of young men.

W. W. VANARSDALE.
*Superintendent*
*Young Men's Christian Association*

### Kansas General Meeting.

Pursuant to notice published by Brother J. C. Kimsey in the RESTITUTION, a large number of the members of the Church of God assembled in Brother Perry's grove near Pleasanton, Kansas, Friday, July 31, 1874 at three o'clock p. m. No *President* was elected, or *Secretary* chosen, i. e., no formal motion was made and carried "or any such thing," but by common consent, Brother Michael Tippie was recognized as the *elder brother* present, and the writer was designated as the one to write those things which might be of interest to the body at large. Brother Z. Gower first stood up and spoke to the brethren and sisters in a very feeling and appropriate manner, and was followed by others in short, pointed addresses, exhorting the brethren to keep in the "narrow way." Union, peace and harmony prevailed.

Adjourned till evening, when at Brother Perry's house, a *conferring* meeting was held, which was opened with prayer by Brother Tippie. It seemed to me that if our orthodox friends could have just then heard that old soul-sleeper's prayer and the heartfelt "amens" of the brethren, they would no more charge that this sect which is "every where spoken against," is not in favor of prayer. But the scene was not for the eyes of the world, and I may not be permitted to raise the curtain.

Brother John Foore, after singing a spiritual song as none but he can sing, stood up and addressed the brethren upon the subject of Conferences and the Bible authority for them—the conclusion reached being that meetings of the brethren, are in accordance with the Word, but that constitutions, written by-laws, charters and worldly-titled officers, are *not* authorized in the sacred writings.

Saturday, August 1, at 9 o'clock A. M., the brethren re-assembled in the grove and after singing, prayer was offered by Brother Foore. Brother Kimsey then submitted the question "How can men get into the Christ?" which was fully considered by the brethren, who, notwithstanding it was the first time many had met together, all spake the same things, having learned from the pure Word that men are *in Christ* only when they have *heard* the Word, *believed* the "Gospel of the kingdom" and been baptized or *immersed* into the name of the Lord Jesus, in the order here stated, and that baptism or immersion *cannot* scripturally precede a hearty belief of the Gospel.

At 11 o'clock A. M., Brother Wm. J. Orem spoke from Dan ii., upon "The kingdom of God." To attempt a description of his discourse would but result in doing the brother injustice, from my inability to draw a proper pen picture of the scenery, the rivited attention of his audience, the appearance of the speaker, and masterly logical manner in which he handled the subject.

3 o'clock P. M., Brother T. E. Adams spoke from 1 Thess. iv., showing the Bible way of comforting one another. In the evening Elder Geo. M. Myers of Girard, (late District Evangelist of the Christian Church for Southeast Kansas) gave a very interesting discourse upon the "Ministration of the Spirit." The audience was held in almost breathless silence to such an extent as to be undisturbed by the thunders of a threatening storm.

Sunday, August 2. The "Social Meeting" at nine A. M., was one never to be forgotten by any present. The thought of never being able to all meet again in this age, caused tears to freely flow, which were changed to tears of joy at the bright prospect of meeting in the kingdom, never more to separate. Many brethren and sisters spoke freely one to another of "that blessed hope," and the joys of the coming age, in contrast with the trials and tribulations of this present evil age—their reliance for salvation being centered in the Lord Jesus alone. Eleven A. M. Brother John Foore preached "the Gospel" to a large and attentive audience for more than two hours, giving the truth in its purity, as it was preached by Jesus, Paul, Peter and written for our instruction and information. 3 o'clock P. M. By request of portions of the audience Brother Orem spoke again and expounded numerous portions of Scripture teaching the restoration of Israel to their own land, at the conclusion of which the parting hand was taken, as many were obliged to return to their homes, but in the evening the people came together again and were addressed by the writer upon the subject of religion, from James i. 27. Brethren Foore and Kimsey then gave short exhortations at the conclusion of which, three souls came forward demanding immersion into the Anointed One, of Brother Kimsey, which was arranged to be done on the morrow.

It was mutually agreed and understood, that about one year hence, another general meeting would be held, (the Lord willing) and that this meeting was the beginning of a forward movement in the cause of truth, yet as we separated we fervently prayed "Thy kingdom come, thy will be done on earth as it is in heaven."

AMOS SANFORD.

### Reports of Churches.

OMAHA, MO.

BROTHER WILSON:—

We held a meeting at Omaha in Putnam county, Mo., which resulted in the organization of a church, styled the "Church of God" according to Gospel rule. Brother Lewis Davis, Brother Peter Summers, and myself were appointed Elders, and Brother Wm. Loe was chosen Deacon. Brother Davis and myself have been preaching the one precious faith for some time. We have sixteen members to commence with. This is the first Church of God organized in this section of country. The prospect is good for a large congregation. The glad tidings of the soon coming kingdom must be preached throughout the land, and the Abrahamic Faith must be held up before the people. Time of meeting, first Lord's Day in each month.

O. C. DENSLOW, *Clerk.*

ABUNDANT OPPORTUNITIES.—The man whose heart is set on an office will find an opportunity at every turn and corner to throw his lines around a voter. So the man who sincerely desires to bring men to Christ, will find his chance to talk to men, without cant and without whine, in the field, at the forge, behind the counter, in the court room, on the street, wherever he is thrown in personal contact with them. Only let him follw the Spirit's leading, and he will be surprised how frequent are the opportunities to sow good seed when one really *wants* to sow it.

☞ Watch ye therefore and pray

## SELECTIONS.

### Fragments Gathered Up.

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps, a cripple in a poor-house, whom the parish wish dead, and humbled before God, with far lower thoughts of himself than others have of him.

Many talk familiarly of sanctification in the lump, who know but little of it in the piece. The readiest way to know whether you are in Christ, is to know whether Christ be in you.

Revenge hurts both offerer and sufferer; as we see in a bee, which, in her anger, loseth her sting, and lives a drone ever after.

A prudent man is like a pin; his head prevents him from going too far.

A promise should be given with caution and kept with care. A promise should be made by the heart, and remembered by the head. A promise and its performance should, like the scales of a true balance, always present a mutual adjustment. A promise attended to is a debt settled.

God crowns with mercy, but a swollen head is not fit to have that crown put upon it. A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves. When any mercy falls, he says, "Yes, but it ought to be more. It is only manna large as a coriander seed, whereas, it ought to be like a baker's loaf."

"I am a home missionary," once observed a Christian mother; "six pairs of little eyes are daily watching my looks, as well as listening to my words: and I wish my children never to see in me that which they may not imitate."

Live to be useful. Live to give light. Live to accomplish the end for which you were made, and quietly and steadily shine on, trying to do good.

If we would have powerful minds we must think; if we would have faithful hearts we must love; if we would have strong muscles, we must labor. These include all that is valuable in life.

A preached gospel by men whose life is such as to destroy all confidence in them, is like tendering water in a defiled cup; it disgusts rather than pleases.

### The Moon as a Giver of Light.

When I dealt with the subject of the sun, I spoke of the worshippers of the sun, who knelt down to him and regarded him as the ruler of their destinies; but there were nations who worshipped the moon, and if we inquire into the reason of such worship we very readily find it. We notice that Job speaks of the moon as walking in brightness, and he speaks, too, of the subject of the moon's worship. It was natural that men should worship the moon. The ancients worshipped any body that seemed to move upon the heavens, and, therefore, they worshipped the sun, moon, and the planets.

Now this orb that moves around the earth seems to be there in order to give light during the night-time. Let us see what astronomy has taught us. It teaches that the moon is very much smaller than the earth, with a diameter of 2,100 miles. She is distant from the earth 238,828 miles. The surface of the moon is less than the earth's in the proportion of 1 to 13 1-2. In other words, the surface of the moon is about 14,600,000 square miles, equal almost exactly to the surface of North and South America. It is also equal approximately to the surface of Europe and Africa taken together. If the moon is the abode of life there is plenty of life there, and it is an interesting question whether she now can maintain life. We know that the volume of the moon is to that of the earth as 1 to 49 1-2, while her density is rather less than that of the earth, so that her mass is to the earth as about 1 to 81.

First of all, as to the offices of the moon. If it is shown that she discharges important offices to the earth, you will see that we are no longer bound by the argument of design to recognize her as the abode of life. First, we know she serves for the division of time. She gives light by night. God set his light in the expause of heaven, the greater to rule by day and the lesser by night alternately. There is a service performed by the moon which is so regular as to suggest that perhaps the Almighty intended the moon for that special purpose.

Laplace went so far as to say if he had made the moon he would have made it more useful to man. He would have put it four times its present distance away from the earth, when it would be far enough away to be a full moon and give a regular light continuously by night. The first objection to this is an astronomical one, for of all nuisances the moon's light is one which the astronomer dislikes most, especially when he wants to study some nebulæ, or some barely visible comet; at those times the moon's brightness seriously interferes with his observations; and I am surprised, indeed, that Laplace, himself an astronomer, should have suggested so inconvenient an arrangement a that. But there are other difficulties If the moon is in that condition she would always have to be opposite the sun. The sun would go around once a year and the moon also. The moon would no longer be a measure of time, she would no longer rule the tides in the same way. She now raises a great wave called the tide-wave, represented in height by *b*. You have another caused by the sun, represented by 2. These two waves are sometimes combined in a single wave, and act together, sometimes opposing, sometimes coalescing. According to these changes, the tide varies in height from the difference of 5 and 2 to the sum of 5 and 2, that is to say, 2 the least height and 7 the greatest. That is a very important matter. It is of great service, as any one who lives by the sea-shore knows; it is of great interest to the ship-builder and merchant that there should be variable tides, that there should not always be high-tides, nor always low. That important service would not have been subserved by the moon if the consideration suggested by Laplace had prevailed. There is another very important service. The moon enables the astronomer or seaman in long voyages to ascertain the longitude, which is nothing more or less than the true time at the observer's station. If she moved twelve times more slowly she would be less fit to indicate the time in exactly the same degree as the hour-hand of a watch is less fit than the minute hand. There are other very great and important advantages of the real moon over that suggested by Laplace, which I wonder did not occur to a mathematician such as he, the only man who ever lived of whom it can be said, "He was the rival of Newton." He himself said Newton was fortunate in having lived before him. In another man it would have been rank conceit, but in Laplace it was considered as a just statement. Yet he failed to notice, when he suggested this moon's being four times farther from us, that under his condition, if spread so as to give the same light, the material of which the moon would be made would be lighter than any solid element known to us. I think it was well that the Almighty did not take counsel from Laplace in creating the moon.—*Proctor.*

### The Storm at Pittsburgh, Pa.

From an intelligent German woman the following details have been learned: She was aroused at half past three by hearing a queer rushing noise, as of water passing into the cellar. She called her husband, who on going down found water up to the pavement in front. As he lived on a nigh portion of Spring Garden avenue, he could see a considerable distance around. The water below had risen to the upper stories of buildings, and when cries for aid and heart-rending screams of drowning inmates broke upon his ears, he at once comprehended the terrible situation. Presently some of the houses began to float off, and the air was filled with distressing cries of mothers and children. At short intervals flashes of lightning would reveal ghastly, terror-stricken faces thrust from windows of floating houses.

The water rose higher and higher, and buildings began to crumble and fall to pieces. Struggling forms of men, women and children could be seen in the water, battling for life. After an interval of darkness, lightning would again reveal the place, but the victims had disappeared beneath the floating debris.

Never for a moment did the wild despairing cries cease. No sooner did the screams of one cease with death than another would burst forth. And so on during the long hours of the night they could hear screams and witness dying struggles without the least power to help. At times they could see through windows of floating houses where lights still burned and mothers kneeling with children in their arms. Presently the house would topple and fall with a crash, but not too loud to drown the piercing shrieks of the poor wretches within.

The loss of property will not fall short of $1,000,000. Fully one hundred and fifty buildings have been destroyed.

A FEW HOURS DIFFERENCE.—The benevolent Dr. Wilson, Bishop of Sodor and Man, once discovered a clergyman at Bath, who, he was informed, was ill, poor, and had a numerous family. In the evening he gave a friend £50, requesting him to deliver it in the most delicate manner, and as from an unknown person. The friend replied, "I will wait upon him early in the morning." "You will oblige me by calling directly," requested the kind hearted prelate. "Think, sir, of what importance a good night's rest may be to the poor man."

☞ Mr. Disraeli expressed in the British House of Commons, referring to the strife between the Church and State on the continent, the conviction that, however tranquil might be the general state of Europe, there were agencies at work preparing a period of great disturbances.